

the *Hariyupiyd** on the eastern part, whilst the western (troop) was scattered through fear. rga xxiv. 6. ItfDiiA, the invoked of many, thirty hundred

mailed warriors (were collected)² together on the *Yaiyavati** to acquire glory, but the *Vrickwats* advancing hostilely, and breaking the sacrificial vessels,

went to (their own) Annihilation,

7. He whose bright prancing horses, delighted with choice fodder, proceed between (heaven and earth),

gave up TURVASA to SRINJ.IYA,* subjecting the *Fn-chivats* to the descends of DEVAV!TA, VARTIN).

8. The opulent supreme sovereign the son of CEAYAM^NA, presents, AGNI, to me two damsels riding in cars, and twenty cows:⁵ this do-

¹ *Vrichivat* is the first-born of the sons of *Vara\$ikha*, whence the rest are named: *N&rri/ujtyd* is the name either of a river or a city according to the comment.

9. *Trinsach-chhatam varminak: Saynna* makes the number one hundred and thirty, *tritisadajhikasatam*, of *kavanha-bhritas*, wearers of breastplates or armour.

10. The same as the *Hariyupiyd*, according to *Sdyana*,

⁴ There are Eeverai princes of this name in the *Purdna**: one of them, the son of *Jfaryasica*, was cue of the five *Panchdla* priaces: the name is also that of a people probably in the same direction, the north-west of India, or towards the Panjah: *Vishnu Purana*, pp. 193, 454: whit is meant by the phrase he gave up, *pardddt*, *Turvasa* to *Srinjaya* may be conjectured but is not explained.

⁵ *Dicaydm ratkino vinsati go, vadhumentak* is explained by the scholiast, *rathasahitdn vadmumatak striyuktdn, dway&n miikunabkutan*, being in pairs, haying women together with cars: twenty animals, *pasuti*: the passage is obscure and might be understood to mean that the gift consisted of twenty pair of oxen yoked two and two in chariots: the gift of females to saintly persons, however, is nothing unusual: see vol. n. p. 17.